Harrell, Costen J.

The Methodist Church in Durham

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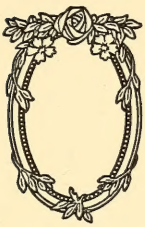
The Methodist Church in Durham

By COSTEN J. HARRELL



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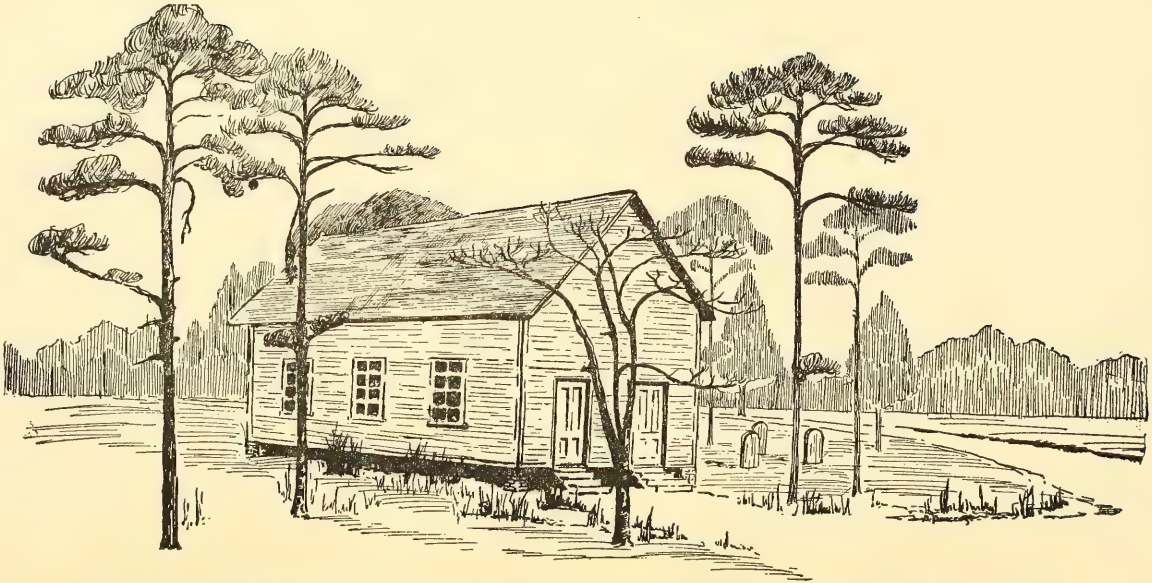

DURHAM'S CHURCH (LATER TRINITY) BUILT ON THE PRESENT SITE OF TRINITY CHURCH IN 1860

The Methodist Church in Durham

GLEANINGS FROM EARLY METHODIST HISTORY

The history of the Methodist Church throughout America reads like a romance. In the year 1760 a party of Irish immigrants sailed from Limerick, Ireland, to New York City—then a mere town of a few thousand souls. In this company of immigrants who were seeking homes in a new land were two persons who had been converted under the ministry of Methodist preachers in Ireland—Mrs. Barbara Heck and Phillip Embury. Phillip Embury was by trade a carpenter, and in Ireland "had been the class leader of their infant Church, and often in their humble chapel had ministered to them the word of life." Mrs. Barbara Heck became greatly concerned over the lack of religion among her neighbors, and as a result of her persistent effort a little company met in the home of Phillip Embury sometime during the year 1766, and formed themselves into a Methodist society. From this humble beginning the Methodist Church in this new land has grown. She has preached the Gospel which was committed to her at the first—an all-sufficient grace for every one. In 1914, a little less than one hundred and fifty years after the first society in America was formed, the Methodist communicants in the United States numbered 7,328,000, and now con-

stitute the largest Protestant denomination in this country.

The societies formed in America soon communicated with Rev. John Wesley in England, and from time to time he sent preachers to minister to the circuits here. In 1771 Rev. Francis Asbury landed in Philadelphia, and shortly afterwards was made superintendent of the work of the Methodists throughout the colonies. A few years later, at the time of the final break between the American Methodists and the Church of England (the Episcopal Church) he and Thomas Coke were ordained the first bishops of the Methodist Episcopal Church.

In 1776—the year that the Declaration of Independence was signed—the North Carolina circuit was formed. This circuit embraced the whole of the present state of North Carolina, and three preachers were appointed to travel it: Edward Dromgoole, Francis Poythress, and Isham Tatum. Dromgoole was born in Ireland, and reared in the Roman Catholic Church. When a young man he publicly read his withdrawal from the Roman Church and joined the Methodists. This caused much displeasure among some of his relatives. He came to America, rendered valiant service to the Methodists here, and died in Brunswick County, Virginia, in 1835. Francis Poythress was a native of Virginia. He inherited a large estate, and when a young man was dissipated. He was converted, went into the Methodist ministry, and the North Carolina Circuit was his first appointment. Isham Tatum was

also a Virginian. He was a man of rare eloquence, and known throughout the country as the "Silver Trumpet." Some descendants of Isham Tatum now live in Orange County. At the close of the conference year nine hundred and thirty communicants were reported from the North Carolina circuit.

The following year the North Carolina Circuit was divided into three. The territory lying about Durham fell in the New Hope Circuit, named from a creek passing through Durham County. The New Hope Circuit extended approximately from Raleigh to Greensboro, and from the South Carolina line to the Virginia line. The preachers came and passed on to other fields, new churches were organized, new circuits were formed, old circuits were divided—but these men were so busy making history that they had very little time to write history, and therefore the records covering these years are very scant. In 1780 Bishop Asbury, "the Apostle of American Methodism," passed through this portion of North Carolina. From this time until his death he visited the state yearly to superintend the work of the Methodist Church here, and his journal throws considerable light on the conditions prevailing in North Carolina during these years and contains a very thrilling account of the work of the pioneer Methodist preacher. The following extracts are taken at random from his own account of his journeys:

Sunday, July 23, 1780. We passed Haw River, wide but shallow, bad going down and coming up: they took the

carriage over by hand; then we had to travel the pathless woods and rocks again. After much trouble and fear and dejection we came to Taylor's preaching house. I have travelled thirty miles, and could not avoid travelling on Sunday, for I had not where to stay. Rode to Brother Beck's: he has a gracious wife.

Monday, July 24th, 1780. Have only time to pray and write my journal. Always upon the wing as rides are so long and bad roads; it takes me many hours as in general I walk my horse. I crossed Rocky River about ten miles from Haw River: it was rocky sure enough; it is in Chatham County, North Carolina. I can see little else but cabins in these parts built with poles; and such a country as no man ever saw for a carriage. I crossed Deep River in a flat boat and the poor sinner ferryman swore because I had not a silver shilling to give him. I rode to friend Hinton's, borrowed a saddle, and rode near six miles to get three, as we were lost. When we came to the place there were about sixty people. I spoke. I was glad to get away for some were drunk and had their guns in meeting.

Tuesday, July 25, 1780. Was engaged in private and family prayer for divine protection; for I dwell as among briars, thorns, and scorpions: the people are poor and cruel one to another: some families are ready to starve for want of bread, while others have corn and rye distilled into poisonous whiskey. These are poor Christians. We left our worthy friend Hinton's, a kind family, who parted with us in tears.

Thursday, July 27, 1780. My trials are great: riding twenty miles a day or more; rocky roads, poor entertainment, uncomfortable lodging; with little rest night or day but thanks be to God he keeps me.

Tuesday, August 1, 1780. Crossed Eno with difficulty—the water ran over the foot-board of my carriage. After that I rode a stony hilly way about twelve miles. I am this day to go toward Hillsborough with reluctance.

Wednesday, August 2, 1780. Rode seven miles to Hillsborough and preached in the house of Mr. Courtney, a

tavern, to about 200 people on Hosea 10:12, "It is time to seek the Lord." They were decent and behaved well: I was much animated and spoke loud and long.

Monday, August 7, 1780. At ten I preached at Lee's chapel in Caswell County to about sixty people. The preachers are under difficulty here for want of places to study. Most places but one room, or if a chamber they cannot live there it is so hot.

Saturday, August 19, 1780. I rode to brother Parish's crossed Shoko (Hiko) Creek at the fish trap, a very bad ford, occasioned by the late freshet that rose near forty feet.

Sunday, August 20, 1780. At twelve I preached to about five hundred souls, an unawakened people, but the Lord assisted me greatly.

Friday, March 7, 1783. I had a large congregation at Hillsborough, and there was more attention and solemnity observable than formerly. I visited three young men who are to die shortly; they wept while I talked and prayed with them. I walked to the church [Episcopal]; it was once an elegant building, and still makes a good appearance at a distance, but within it is in ruins. The calamities and destructive waste of war have been severely felt in these parts. [The Revolutionary war was in progress during these years.]

Thursday, March 26, 1784. Rode to Hillsborough. The snow was deep—the street dirty—my horse sick—the people drinking and swearing. I endeavored to preach on "A man gaining the whole world" &c.

Friday, March 10, 1786. I rode once more to Hillsborough, where I met a cold reception: I am now satisfied never to visit that place again until they have a society formed, constant preaching, and a desire to see me. O, what a country this is! We can but just get food for our horses. I am grieved indeed for the sufferings, the sins, and the follies of the people.

Tuesday, March 3, 1800. We had no small race through Chatham County to Snipe's. We were lost three times before

we came to Clark's ferry on Haw River, and had to send a boy a mile for the ferryman, and wait a half-hour.

Wednesday, March 4, 1800. A clear but very cold day. We were treated with great respect at the University, by the president, Caldwell, and the students, citizens and many of the country people. Brother Snethen preached, on, "God forbid that I should glory save in the cross of our Lord Jesus Christ." When the University is finished I shall take notice of it. I stopped to baptize some children and then rode on to Massey's.

Thursday, March 6, 1800. Came to Raleigh the seat of government. Preached in the state house. Notwithstanding this day was very cold and snowy, we had many people to hear. I baptized a child and came that evening to Thomas Proctor's.

Henry Ward Beecher once said that the Methodist circuit rider was the greatest civilizing agency in this country during the first years of our history. The stories of no adventurers portray more heroic qualities than these men had. It was men of this mold that planted the standards of our church in this section a hundred and thirty years ago, and made possible the better days in which we live.

ORANGE GROVE AND TRINITY CHURCH

The first Methodist Church in this immediate vicinity was located on the Raleigh and Hillsboro Road about one mile east of Durham, just east of the Wye, at a place known as Orange Grove. In 1830 a little school was established at this place and a few months later a protracted meeting was conducted there by Rev. Willis Haynes and Rev. David Nicholson. As a result of this meeting a Methodist Church was organized with about thirty members. On the 25th of April, 1832, William R. Herndon, "for the purpose of promoting religion and education," donated the house and an acre of ground to the Methodist Episcopal Church, to be used as a house of worship and an Academy. The trustees named in the deed are David G. Rencher, David Roberts, Willis Roberts, Ezekiel Hailey, John W. Hancock, and William R. Herndon. It is stipulated in the deed that "the said William R. Herndon is to act as chairman in all proceedings of said institution."

For a number of years a school was conducted in the church building by John W. Hancock. Among the students who attended this school was Mr. M. A. Angier, the first mayor of Durham. About 1835 the church building was burned by one Jefferson Dillard, an avowed foe of the church and the school. Men in the community tracked his horse to the church and to his home again, and he was forced to flee to parts unknown. The church was rebuilt, services were held

once a month, and a few persons still live in Durham who worshipped there.

The Orange Grove congregation was the nucleus from which sprang Trinity Church. In 1860 the members of the Orange Grove Church, together with some Methodists who had moved into this community, erected a church building in Durham's, then a little village of less than a dozen families. Mr. R. F. Morris donated an acre of ground at the rear of the present site of the First Baptist Church. Mr. William Mangum contracted to erect the building for $650, furnishing both material and labor. A part of the framing was cut and the foundations were laid on the lot now occupied by Markham-Stephens Company. Some of the leaders in the church then decided that a little grove on the Roxboro Road (Cleveland Street) was a more desirable location. An acre and a half of ground was purchased from Mr. William Green for $150, the foundation and framing moved, and a church building was erected on the site now occupied by Trinity Church. The old church stood a little west of the spot where the present building stands. The trustees named in the deed are Wm. J. Duke, Archibald Nichols, Washington Duke, D. M. Cheek, James Stagg, Z. I. Lyon, and John Barbee. The Orange Grove Church building was sold to Mr. David Cheek. He moved it to a point on the Cheek and Hamlin Road, near the Norfolk & Western junction, where it has since been used as a dwelling. The house is now standing and is owned by Mr. William Hamlin.

Durham's first Methodist Church was a plain country meeting house. The pulpit was originally between the two front doors, and a section was railed off in the rear for the colored people. Ex-Governor Graham and Hon. Henry K. Nash debated the question of Secession in this church soon after it was completed. During the Civil War the work of the church was seriously retarded, the building was badly damaged by Sherman's Army, but through these years of privation the congregation was at no time without a regular minister. Immediately after the war a school was taught in the church until a school building could be erected for the town.

In 1866 Durham's was put on the Chapel Hill charge, and Rev. R. S. Webb was sent to the circuit. The following year Durham's Circuit was formed, consisting of Durham's, Orange Church, Massey's, Pleasant Green, Mount Hebron, and Fletcher's Chapel, and Mr. Webb was assigned to the newly formed circuit. In 1868 he led a fight for prohibition in Durham's, and the cause of the prohibitionists was lost by only one vote. There was at this time only one house for rent in the town, and this was occupied by Mr. Webb. The saloon men offered $20.00 more for it than he could afford to pay, and he was forced to live at Chapel Hill during the last year of his ministry on Durham's Circuit.

Rev. John Tillett served the Durham's Circuit in 1870 and 1871. Mr. Tillett was a strict disciplinarian, and scored in particular the whiskey traffic and horse

trading. It was his custom to tack notices on the streets of the town giving his text for the next Sunday. "At a quarterly meeting held at Old Bethel Church about April, 1870, he made complaint in his report on the general state of the church that some of his members had not been conforming strictly to the rules of the discipline. At this some took exception and a general discussion ensued." Thirty-one members withdrew and nineteen of these established an independent church near Lipscomb's Cross Roads. "Enough has been learned from those who were actors in these scenes at the time to prove that Brother Tillett was conscientious in the administration of the Discipline and left the church upon a higher plane of piety and better prepared than ever for the revival seasons which followed." ("The History of Trinity Church," James Southgate.) Those who withdrew from the church were later restored to its communion.

Rev. J. J. Renn came to the Durham* circuit in 1872 and remained until 1875. In 1872 the church building was repaired. New pews were installed, and the house painted inside and out. General Julian S. Carr who had moved to Durham three years before built an altar rail about the pulpit, and in person assisted in repairing the roof. There was during these years a grave yard to the east of the church. In 1875 General Carr purchased two acres of ground a half mile from the town for a burying ground, and this was the beginning of Maplewood Cemetery. Most of

* About this time "Durham's" was changed to "Durham."

the bodies buried about the church were moved to the cemetery, though a few still lie under the Sunday School Room, and in the plot of ground about the building. In 1876 Trinity was made a station, and Rev. W. H. Moore was appointed its pastor. At the end of the Conference year Trinity reported 191 members.

Rev. F. H. Woods came to Durham in 1879, and during his ministry the present Trinity Church building was begun. The corner stone was laid in 1880. The address was delivered by Judge A. S. Merrimon of the North Carolina Supreme Court. The subject of his address was "The Influence of Christianity on the Mental Interests of the World." The main portion of the church building was completed during the pastorate of Rev. Jesse A. Cuninggim, and was dedicated on the first Sunday in June, 1881, by Rev. N. H. D. Wilson, Presiding Elder of the Durham District.

The old church building was moved to the spot now covered by the parsonage and used for a seminary until 1893.

The next most noteworthy events in the history of Trinity Church were the meetings held in Parrish Warehouse by Rev. Sam P. Jones in 1888 and 1889, during the pastorate of Dr. E. A. Yates. During these two years 189 persons were received into Trinity Church. In 1892 Rev. R. C. Beaman enterprised the Sunday school addition. While the construction was in progress the congregation worshipped at the court house. On the fourth Sunday in January, 1894, dur-

ing the pastorate of Rev. B. R. Hall, the enlarged church and Sunday School rooms were opened, and this is Trinity as it is seen today. A few years later, after the congregation had raised what funds it could the debt incurred was liquidated by the beneficent gift of General J. S. Carr.

For the twenty years following the church has grown substantially. The membership in 1894 was 452; in 1914, 900 communicants were reported. In a sketch so fragmentary the names of many who have valiantly served the church have of necessity been omitted; but her spire rises as testimony to the work of hundreds of Methodists who have wrought in this community for nearly a century.

THE EXPANSION OF METHODISM

In 1884 Rev. T. A. Boone, pastor of Trinity Church, began agitating the matter of dividing the Trinity congregation, and organizing a church in the western portion of the town. This move was at first very unpopular, but the conviction grew that one Methodist Church was not sufficient to minister to the great number of people being attracted to Durham. At the fourth quarterly conference of Trinity Church in 1885, on motion of Rev. A. Walker, the following building committee was appointed for "West End Church": W. Duke, J. H. Southgate, J. W. Gattis, S. A. Thaxton, G. W. Burch, A. Wilkerson, J. Ed. Lyon, B. N. Duke, and J. S. Lockhart. At this same conference $1625 was secured in pledges for the erection of the new church. Expansion was the order of the day—in addition to the committee named for "West End Church" a building Committee was named for "East End Church"—afterwards known as Carr's. Methodism's expansion in Durham dates from this quarterly conference. At the Annual Conference which convened the same month Rev. Amos Gregson was appointed to "West and East End Mission." At this time there was no church organization at either point.

Memorial Church had its real beginning on the first Sunday in May, 1886, when a Sunday School was organized in one of the packing rooms of Duke's factory. Dr. W. S. Creasy, who was the pastor of Trinity Church and a leading spirit in the forward move-

ment, was present and assisted in organizing the Sunday School. Among the officers chosen were Superintendent, V. Ballard, Assistant Superintendent, C. C. Taylor, and Secretary and Treasurer, B. N. Duke. The school began work with a crops of twenty-four teachers. Mr. C. A. Jordan had a class of ten young men. Six of these were afterwards stewards in the church, and one, Rev. W. B. Lee, is now a missionary in Brazil. A few days after the organization of the Sunday School Mr. B. L. Duke donated a lot on the corner of Main and Gregson Streets, and work on the church building was immediately begun.

On October 10, 1886, Main Street Church was formally organized. Seventeen persons brought their letters from Trinity, eighteen brought letters from other places, and ten came into the church on profession of faith, making a total membership of forty-five. A number who were among these first still live in Durham and hold their membership at Memorial. Almost immediately after the church had been organized Dr. W. S. Creasy conducted a three week's meeting for the pastor, and many others were added to the membership.

In 1887 Bishop Charles B. Galloway visited Durham, and on the same day dedicated Main Street and Carr Churches. The dedicatory service was held at Main Street at 11 in the morning, at Carr at 3 in the afternoon, and in the evening the Bishop spoke at Trinity. At this last service more than $6,000 was raised to liquidate the debt on the two buildings just

erected. In 1890 an addition was added to the rear of the Main Street Church, and a little later a Sunday School Annex was built and presented to the church by Mr. B. N. Duke.

The removal of Trinity College from Randolph County to Durham was the next signal event in the growth of Main Street Church. Methodism throughout the city has profited by the presence of the college, but Main Street has drawn the larger part of the college community. The college grounds and buildings were dedicated to "God and humanity" on October 12th, 1892—just four hundred years after the discovery of America by Columbus. The following account of the dedicatory services appeared in the *Trinity Archive*:

"Trinity College has been set apart for the great work for which she was intended. The ceremonies took place on October 12th, and surely the participants could not have celebrated the discovery of America in a more appropriate manner. The dedicatory sermon was preached at 11 o'clock A. M. in the Main Street Church, by Dr. Hoss, [now Bishop Hoss] of the *Nashville Advocate*. At 2 P. M. the parade formed in the city square and marched to the park. The city band came first and was followed by the different fraternities, military company, and a throng of citizens. In front of the main building the column was met by the faculty, students and visitors. The whole crowd then proceeded to the Inn, where Captain Parrish delivered a warm address of welcome to which Dr. Crowell, the President, responded. Mr. Washington Duke then formally presented the Main Building and the Inn to the Board of Trustees. Next, Hon. J. S. Carr, in a very neat and appropriate speech, presented Trinity Park. Dr. Crowell presented the Technological Build-

ing, erected in honor of Laura K. Crowell. Dr. F. S. Reid presented the furniture in behalf of the donors. The board of trustees made suitable acknowledgment of the various donations through their spokesman, Dr. E. A. Yates."

In 1894 Dr. John C. Kilgo was made President of the College, and under his leadership it became the leading educational institution of Southern Methodism. In 1910 Dr. W. P. Few became President. The College enrolled in 1914 the largest number of students in its history.

In a few years it became evident that the large opportunities offered Main Street Church demanded a more adequate equipment. In 1906, during the pastorate of Rev. T. A. Smoot, a building committee was appointed to select a new site and erect a new church building. A lot was purchased on Chapel Hill and Duke Streets, and Memorial Church was built as it now stands. This is the most costly church building in the North Carolina Conference. The lot and building represent an outlay of $165,000. The congregation contributed liberally to the undertaking. The large gifts of Mr. B. N. Duke and Mr. J. B. Duke made possible a church plant so expensive. The corner stone was laid in 1907, and the church was dedicated on the first Sunday in June, 1914, by Bishop John C. Kilgo.

Memorial Church has had a most remarkable growth. Organized less than thirty years ago with 45 members, it has today a membership of 942.

Carr Church. Carr Church is a twin sister to Memorial. The church had its beginning in a Sunday School conducted on the fourth floor of the East Durham Cotton Mill by Mr. W. H. Branson. In 1885 the Conference appointed Rev. Amos Gregson to serve this community, together with the "West End Mission" (Main Street). The church was built and organized in 1886, and named in honor of Gen. J. S. Carr who contributed the larger portion of the funds for its erection. The Conference in 1886 appointed Rev. J. H. Hall, now Presiding Elder of the Rockingham District, pastor of the church. The building has since been enlarged, and the congregation has recently had under consideration the erection of a new building on a more favorable site.

Mangum Street. A notable worker in the organization of Methodist Churches in Durham has been Rev. R. Hibberd, a local preacher in Memorial Church. Five congregations have sprung out of Sunday Schools conducted by him at various points in the city.

During the latter part of the eighties Mr. Hibberd organized a Sunday School in a vacant store at Five Points in North Durham. A little later a lot was purchased where Mangum Street Church now stands, and the Sunday School was conducted in an old dwelling. A few years afterwards a chapel was erected on the lot by Mr. B. N. Duke. A mission Sunday school was continued until December, 1903, when the church was organized during the pastorate of Rev. H. E. Lance. The church was enlarged in 1906 while

Rev. E. M. Hoyle was pastor. The congregation has recently enterprised a new church building on Trinity Avenue.

West Durham. In 1894 the Conference appointed Rev. R. W. Bailey, to "West End," a mission point under Main Street Church. The church was organized in 1895, and on December 19th, 1896, Mr. B. N. Duke donated to the Methodist Episcopal Church, South, a lot and church building. On two occasions the building has been enlarged. The membership has grown from 133 in 1896 to 462 in 1914.

Pearl Mill. Pearl Mill Church had its beginning in a Methodist Sunday School organized in the Presbyterian Chapel. In 1898 Mr. B. L. Duke donated a site on Trinity Avenue, a building was erected and the church was organized. It was originally called Cuninggim's Chapel in honor of Rev. Jesse A. Cuninggim who was Presiding Elder of the Durham District and a leading spirit in founding this church.

Branson Church. The nucleus for Branson Church came from a little Sunday School conducted by Rev. R. Hibberd in various homes in a portion of Edgemont, known as "Little Washington." The church was organized about 1900, and named in honor of W. H. Branson. It was originally connected with Carr Church, but since 1904 has been a separate charge.

Lakewood Church. It is a noteworthy fact that every Methodist Church in Durham, except Trinity,

had its beginning in a Sunday School. A Methodist Sunday School was conducted for two or three years in the Lakewood School building. In 1908 Rev. H. M. North held a meeting there, and a church was organized. In 1911 during the pastorate of Rev. L. D. Hayman a church building was erected.

The expansion of the Methodist Church in Durham has been continuous until every portion of the city has been occupied. The task that now lies before us is the development of the territory which we cover.

LOOKING BACKWARD AND LOOKING FORWARD

It is evident from the foregoing sketch of the history of Methodism in Durham that her growth has been well-nigh as remarkable as the growth of the city. In 1876, the first year after Trinity was made a station, 191 communicants were reported. Every ten years since that time the Methodist membership has more than doubled itself.

Durham has been rightly called a church going town. In its religious development other denominations have played a signal part, and have likewise shown remarkable growth. The membership reported from the respective denominations (white) for 1914 is as follows:

Methodist	3215
Baptist	3088
Presbyterian	875
Episcopal	585
Christian	180

In 1876 the property owned by the Methodist Church in Durham was valued at $3,000. In 1914—less than forty years afterwards—her churches and parsonages were valued at $301,000. If the holdings of Trinity College be added to this, the amount totals $3,075,000. The Methodist Church has larger investments in Durham than in any city in North Carolina.

The first secret of the success of the Methodist Church wherever she has gone has been the Gospel

proclaimed from her pulpits. Her ministry has preached an all-sufficient grace for every man. "Whosoever will may come into the Kingdom, and all may know when they get there."

The other secret of her success has been the compactness of her organization. It may be said of the Methodist Church as of no other,

"Like a mighty army moves the Church of God."

The individual churches have not stood as separate units, but through effective organization they have worked as one. Unity of effort—connectionalism—is an all-necessary element in her growth in the future as it has been in the past.

The Durham City Board of Church Extension has set about to unify the Methodist forces in the city. The Methodist Church in Durham has a great opportunity as well as a great heritage. The immediate task that lies before the Board is to strengthen the churches that lie in our suburbs. In many respects Durham may be called the capital of North Carolina Methodism. Here is situated our greatest institution of learning, here we have rare resources, and great things are expected of us. The eyes of the church are upon us to see if we will measure up to our heritage and our opportunity.

PASTORS OF TRINITY CHURCH SINCE 1859

TERM OF SERVICE	NAME	NAME OF CHARGE
1859	J. B. Alford	Hillsboro Circuit
1860-61	J. W. Tinnin	Hillsboro Circuit
1862-63	Wm. M. Welsh	Hillsboro Circuit
1864-65	Wm. M. Jordan	Orange Circuit
1866-69	R. S. Webb	Durham's
1870-71	John Tillett	Durham
1872-75	J. J. Renn	Durham
1876	W. H. Moore	Durham
1877	W. H. Call	Durham
1878-80	J. H. Woods	Durham
1881-82	J. A. Cuninggim	Durham
1883-84	T. A. Boone	Durham
1885	B. C. Phillips*	Durham
1886-87	W. S. Creasy	Trinity
1888-90	E. A. Yates	Trinity
1891	R. J. Moorman	Trinity
1892-93	R. C. Beaman	Trinity
1894-95	B. R. Hall	Trinity
1896-99	J. N. Cole	Trinity
1900-02	W. C. Norman	Trinity
1903-06	R. C. Beaman	Trinity
1907-10	G. T. Adams	Trinity
1911-14	R. C. Craven	Trinity
1915-	A. McCullen	Trinity

PASTORS OF MAIN STREET (MEMORIAL) CHURCH

TERM OF SERVICE	NAME	NAME OF CHARGE
1886	Amos Gregson	West and East End Miss.
1887	Amos Gregson	Main Street
1888	N. M. Journey	Main Street
1889-90	R. F. Bumpass	Main Street
1891-94	F. A. Bishop	Main Street

* Mr. Phillips died early in the year and the year was filled out by Rev. W. S. Davis.

1895-96	W. B. Doub	Main Street
1897-99	G. A. Oglesby	Main Street
1900	A. P. Tyer	Main Street
1901-04	W. L. Cuninggim	Main Street
1905-07	T. A. Smoot	Main Street
1908-11	M. Bradshaw	Memorial
1912-13	G. F. Smith	Memorial
1914	L. P. Howard	Memorial
1915-	H. M. North	Memorial

PASTORS OF CARR CHURCH

TERM OF SERVICE	NAME	NAME OF CHARGE
1886	Amos Gregson	West and East End Mission
1887-88	J. H. Hall	Carr's Chapel
1889	L. L. Johnson	Carr Church and North Dur.
1890	L. L. Johnson	Carr Church
1891-92	Oliver Ryder	Carr Church
1893-95	L. L. Johnson	Carr Church
1896	N. E. Coltrane	Carr Church
1897-99	D. N. Caviness	Carr Church
1900	D. N. Caviness	Carr Church and Branson
1901-04	F. B. McCall	Carr Church and Branson
1905-06	M. D. Giles	Carr Church
1907-10	J. A. Dailey	Carr Church
1911-14	A. L. Ormond	Carr Church
1915-	G. B. Starling	Carr Church

PASTORS OF WEST DURHAM CHURCH

TERM OF SERVICE	NAME	NAME OF CHARGE
1895	R. W. Bailey	West End
1896-98	R. W. Bailey	West Durham
1899	D. G. Langston	West Durham
1900-02	D. G. Langston	W. Durham and Cuninggim
1903-04	C. P. Jerome	W. Durham and Cuninggim

1905	J. H. McCracken	W. Durham and Cuninggim
1906-08	J. H. McCracken	West Durham
1909-10	W. P. Constable	West Durham
1911-13	A. J. Parker	West Durham
1914-	J. A. Dailey	West Durham

Date Due

JUL 5			
JUN 27			
.DEC 4			
DEC 21 '78			
MAY 2 '79			
JUL 8			
OCT 24			
OCT 6			
OCT 19			
OCT 30 1989			
MAY 23			

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